

Hope-Raising; the Qur'anic Strategy in Dealing with the Intellectual and Practical Crises of the Contemporary Man

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Abstract:

The light of science and civilization has absorbed the contemporary people as if it has led them to the promised palaces of humanity and all problems have been solved by the hands of these two elements. Nevertheless, the crisis of absurdity and frustration have destroyed man from inside. We believe that the shining teachings of the Holy Qur'an, which indeed originate from the source of revelation, can well guide the intellectual and then the practical dimension of man so that there will be no room for despair and spiritual gaps. The reason behind the success of this healing version is that it was issued by the Creator of man and the universe, Who, in addition to good qualities, demands the growth and development of man. This article aims to analyze the basic strategy of the Holy Qur'an for the intellectual nourishment of man, on the one hand, and to satisfy the practical dimension of man, on the other.

Keywords: The Holy Qur'an, Hope-Raising, Intellectual Dimension, Practical Dimension.

چکیده:

نور علم و تمدن چنان دیده انسان‌های معاصر جهان معاصر را خیره ساخته است که گوئی او را به قصرهای موعود موعود بشریت رهنمون ساخته و همه مشکلات با سرپنجه این دو عنصر حل گشته است، درحالی که بحران بی‌هویتی و پوچی و بی‌هویتی و سرخوردگی از درون انسان را مضمحل نموده است. ما اعتقاد داریم تعالیم نورانی قرآن کریم که از منبع وحی سرچشمه می‌گیرد به خوبی می‌تواند ابتدا بعد فکری و سپس بعد عملی انسان را آن‌گونه هدایت نماید که جایی برای ناامیدی و خلأهای روحی باقی نماند و دلیل موفقیت این نسخه شفابخش این است که از سوی خالق انسان و جهان صادر شده که علاوه بر صفات حسنه، خواستار رشد و تکامل انسان است. در این مختصر هدف ما واکاوی راهبرد اساسی قرآن کریم در تغذیه فکری انسان از یک‌طرف و سیراب کردن جنبه عملی انسان از سوی دیگر می‌باشد.

کلمات کلیدی: قرآن کریم، امید افزایی، بعد فکری، بعد عملی.

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Introduction

The majestic and dazzling building of the new civilization has reached a deplorable state, for it has been established regardless of the nature, structure and real needs of man. Since it is the product of accidental scientific discoveries, ideas, theories, inclinations and hobbies of man, although it was made by ourselves, it does not suit us. Clearly the desire to improve the human condition was not inspired. The natural result of this confusion and aimlessness of human beings among scientific advances is anxiety and restlessness, the result of which is despair and absurdity in the age of the flourishing of science. Based on the analytical method, this article intends to scrutinize and recognize the truth of human existence, regarding to the verses of the Holy Qur'an, and then to offer a practical and not an idealistic solution.

All the Western efforts nowadays are to produce entertainment for man, that in spite of securing all his apparent and material needs but his inner needs are available. The goal of a Western man has lost in the labyrinth of manifestations of civilization. Whenever he is free, quickly he engages in another entertainment, neglecting himself and destroy the inner worries with self-forgetfulness. However, in religious culture by promoting the concept of asceticism which means reluctance to the world, the goal is to achieve inner awareness and consciousness.

Man is a talkative animal because he can present the whole world as a mental being by general abstraction and

naming. He can issue new rulings by putting them together, which in itself led to the spread of human science. Education and learning are therefore shaped in human beings. Perhaps the answer that the angels were unable to comprehend and their inquiry that: "Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee ¹?" (Baqarah: 30) and the phrase: "And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful ²" (Baqarah: 31), is the science of naming) *tasmīyah* (whose appellation is derived from abstract generalities (Mulla Sadra, 2008, p. 87).

Another type of the perception is the innate knowledge of the soul to itself, its powers, bodily actions and states. Of course, apart from this type of public perception, there is a special type of perception, such as telepathy, hypnosis, summoning of ghosts and jinn, asceticism, evil obsessions, and angelic and divine inspirations. Above all we come to the revelation and prophecy that is the highest perception of chosen human beings. This kind of special perceptions is the fruit of the high spirit of man, differing him from other creatures.

1. Variant views on the quality of human science

Man knew nothing by his birth, but he learnt many things, as the Qur'an says: "And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight

١. أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ.
٢. وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ.

and hearts that haply ye might give thanks¹".(Nahl: 78)

Man knew everything by his birth because the human soul existed in another world before the birth and moving to the worldly body (the *mathal* world). He perceived the truths of the world there. Here in this world there is a veil between him and his knowledge. The role of teaching is to remind man. This is Plato and Kant's theory.

Man knows some information by instinct, not in the sense that Plato says. It means that in some cases man does not need to make small and large logical reasoning, but his intellectual structure is such that he understands some matters whenever they are present to him. He does not need to argument and proof. This is the theory of Aristotle and Islamic scholars (*hakims*) (Motahari, 1999, p. 33), i.e. a person reaches knowledge through cases of analogies (Muzaffar, 1999, p. 283).

However, in terms of ideas, human is a creature beyond the animal and with a wide understanding. Obviously, this creature with a perceptual range needs a source that meets his needs and intellectual gaps. Human boredom is due to lack of thinking and contemplation, which in the religion of Islam, the first thing to which he is encouraged is reason and contemplation: "The first creature of God was the intellect) *aql*) (Al-Kāfī, the book of reason and ignorance"; (Will they then not meditate on the Qur'an, or are there locks on the hearts²?) (Muhammad: 24)

A person who does not use the power of his rationality and is immersed only in material and animal pleasures loses his vitality after a while, because it is the power of intellect that stimulates his will and ambitions, and it is with the claw of thinking that man can plan and achieve his goals.

2. Trends

Human beings in a religious culture inherently intends to God and the absolute good. "So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man . There is no altering (the laws of) Allah's creation. That is the right religion³" (Rūm: 30):

"Education does not create a man, but helps him in his creation ", says Maurice D. (Maurice D, 1981, p. 208). If man can be led to his natural tendencies, first, it is less difficult because it is innate. Secondly, it is deeper and more stable and thirdly, it is more effective and efficient. Therefore ,man who intends to the mortality in his tendencies, is perfectionist and has love and affection. He can be moved and cheered in a way that is in accordance with his original and true desires, not imposing and persuading the false ,which will be ineffective.

According to the previous discussions and after graduating from the importance of nature and examining the truth of nature ,natural tendencies can be considered as those human desires, wills and tendencies that are transmitted with human beings through

١. وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ.
٢. أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبِ أَقْفَالِهَا.

٣. فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيُّمُ.

inheritance and are not an acquisition that needs to be learned and acquired. In addition, it is universal, that is, it is found in all human beings, although its degrees are different, contrary to the tendencies and motivations that human beings learn through experience and continuity throughout life.

Mr. Ahmed Ezzat Rajeh, an Egyptian psychologist, says:

«الدافع الفطري هو الدافع الذي يولد الفرد مزودة به عن طريق الوراثة البيولوجية ، فلا يحتاج إلى تعلمه و اكتسابه و ذلك في مقابل الدافع المكتسب او الثانوي الذي يكتسبه الإنسان نتيجة خبراته اليومية في أثناء تفاعله مع البيئة الإجتماعية»

(Ahmed Ezzat Rajeh, 2011, p. 73)

Here, for the mechanism of human behavior and interactions and how the effect of innate and instinctive attachment in it, we deal with the internal and psychological analysis of human beings.

As in physics any change is called a force, in psychology also any activity is based on a motive (driving force), which itself is due to the motivation that arises under the process of motivation and causes the psychological activity of human behavior. The motivation of the motivation process is the result of that driving force and consequently of mental activity (behavior). For example: Lack of food results in the effect on the nerve, causing a feeling of hunger and thus the search for food. This driving force can be divided into two categories:

A) Human: which means those super-organic and material forces such as righteousness, science-friendliness, aesthetics and godliness.

B) Animal: Organic activities such as eating, drinking and sexual instincts. Clearly our discussion in the first part is related to man and his divine aspect. "Instincts are an innate readiness that causes the body to perceive and pay

attention to something, and cause the body to feel a particular passive stimulus towards that object, and then it feels a pull toward action, which is a kind of behavior," says Magdoyal in the book *Social Psychology* (Eric Fromm, 2011, p. 72).

3. Abilities

Man is a creature that has the ability to learn and understand, and as mentioned in the section on ideas, with general abstraction and the power of naming, man can comprehend and understand many of the issues of the universe and add to his knowledge with the help of induction and reasoning.

Creativity and innovation that belongs to man and he transforms the world around himself based on this great God-given power. According to Hans, man is a creative creature (Hans Deer Kass, 2011, p. 14).

Speech, understanding and comprehension; Man was called a talking animal because he is the only one who has the innate power of speech, which is derived from the power of thinking, symbolism and word formation.

4. Explaining human happiness and perfection and different views

Whenever the perspective of human movement is explained to him, he can be encouraged and persuaded in that direction and his orientation can be determined by creating mobility and vivacity. In this regard, different schools have offered different definitions of happiness, because man can be forced to move if his intellectual foundations are explained, which is clearly determined by the religion of Islam.

To enter this issue, it is necessary to refer to the previous topics and be aware of the various aspects of the structure of human existence to indicate to the important point of theoretical intellect and practical intellect, so that we can express the proposed solutions in each section more accurately:

5. Theoretical intellect and practical intellect:

Among the topics of perception and cognition is the issue of practical and theoretical wisdom. The two branches of science and perception are that we divide intellect in terms of what belong to the scope of intellect; namely, knowledge and cognitions that are related to existence and its levels from obligatory to possible, from abstract to material, are called theoretical wisdom, in which the very knowledge is the perfection and not action, the purpose is to know the universes, the general laws governing them and are out of the realm of action. But practical wisdom is the kind of knowledge that belongs to something that is directly related to action and application, and the desired perfection lies in using it, not in cognition alone, such as religious and moral duties and all legal and political obligations.

In Aristotle's philosophy, issues related to public affairs are part of theoretical wisdom and issues related to statehood and housekeeping and moral principles are part of practical wisdom. Wisdom is also divided into theoretical and practical intellects in terms of the perceived. Of course, it is not that we have two types of intellects, but a single power is named doubly because of the differences in the perceived; Where it understands beings, it is called a

theoretical intellect, and where it understands what it can do, its name is practical intellect. In Western philosophy, the word "worldview" is used instead of the theoretical wisdom, and the word "ideology" is used instead of the practical wisdom (Sobhani, 1986).

Explaining these two types of intellect, Sheikh al-Ra'is Avicenna says: "Sometimes man is in charge of minor matters and sometimes in primary matters. The general matters are considered only in terms of belief, even if they are related to action, for if one has a general belief, for example, that how to build a house, obviously the only belief does not make that house built, for the acts are intermittent and subject to particular things. The reason is that the general is general because it is not assigned to a particular part.

Therefore, man has two powers: one is for the general opinions and the other is for contemplation in minor matters. When this power works well, it provokes physical forces, as such another force in the animal.... Therefore, the first force is the human soul (which was in general) and is called the theoretical intellect, and the second intellect (which was in minor) is attributed to act and is called the practical intellect (Mulla Sadra, 2002, p. 83).

Sheikh says in another place on the powers of the soul: "فمن قواها ما لها بحسب حاجتها إلى تدبير البدن و هي القوة التي تستنبط الواجب فيما يجب أن يفعل من الامور الانسانية جزئية ليتوصل به الى اغراض احتياريه من مقدمات اوليه ودائعه تجر به باستعانه بالعقل النظري في الراى الكلى إلى أن ينتقل به الى الجزىء" (Sobhani, 1986).

One of the forces of the human soul is that it exists due to the body's need for

contemplation, and it is the force that understands the essentials of human affairs in order to achieve its voluntary goals. Through the basic preconditions, however, some of which are God-given and some of which are experimental that is also done with the help of theoretical intellect, a transition from the general to the minor. Carefully in this discourse we find that practical intellect for issuing a verdict uses the clear rulings of theoretical intellect. These rulings are accepted as bases.

We will point out that the Holy Qur'an has been able to activate mobility and vitality in three basic ways: strengthening the foundations of belief, believing in the Hereafter and giving practical solutions.

6. Strengthening the foundations of belief

In the school of revelation, in order to create movement and enthusiasm among its followers, first of all, the foundations of one's beliefs are strengthened, unlike the human schools, which after a while, due to the emptiness of that basis, the person feels emptiness and weakness.

The proof of the Almighty God in the school of revelation is so well-reasoned and deep that the attributes of God also arise from it automatically. The *wājib*

al-wujūd God is necessarily rich in essence, as well as He is eternal, single, impenetrable, invincible, superior.

6-1. Attributes of God

6-1-1. Absolute power

In the Qur'an, whenever it gives an attribution to God regarding to doing an action, it is determined by the power of God¹.

Fakhr al-Rāzī in his description of the ownership) *mulk* (and its belonging to the essence of the Almighty God says: "The ownership is indeed only due to God, this is because it is an expression of complete power, so there is no ownership unless of God Almighty" (Fakhr al-Rāzī, 1985). As for the attribute of 'ilm for God, as the Qur'an describes, He knows everything, in everywhere, hidden or obvious and what comes in mind.²

And many verses and narrations regarding the God's knowledge, all of which refer to the absolute knowledge and full awareness of God the Truth. There is not a single particle in the world far from His knowledge. Therefore, it is natural that the interest and happiness of human beings will not be outside the scope of Divine Knowledge. It is easy for an absolute knowledgeable like God to provide them for man.

¹ وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا. (فاطر / ٤٤) قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعْزِزُ مَنْ تَشَاءُ وَتُذَلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (آل عمران/٢٦) وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ (زمر/٦٧) ما قدره الله حق قدره ان الله لقوى عزيز وما كان الله ليُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا (حج/٧٤) فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ (معارج / ٤٠) إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ (عنكبوت/١٩)

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ (زمر/٣٦) تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (ملك/١) ² قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (بقره/٣٠) تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ (مائده/١١٦) أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ (توبه/٧٨) - اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ (رعد/٨) أَلَّا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (ملك/١٤)

6-1-2. The grace and mercy of God

One may be in the perfection of knowledge and power, but stingy in forgiveness and kindness and not do good deeds to others as deserves (of course, if he reaches true perfection, this is not the case, but we say tolerantly). But God whom the Qur'an introduces is an Absolute Goodness and Bounty. Again, to clarify this issue, we use the language of the Qur'an and hadiths, because the description of God must be taken from the main sources.

Many verses that indicate God's provision and that He is responsible for man's livelihood on earth and does not leave him alone indicate the special Divine Mercy and Grace that the believer and the infidel enjoy in this world.²

In a divine hadith) *qudsī hadith* (it is reported that: "Imam Sadeq (AS) read from some books that God Almighty said: I swear by my honor, glory, and exaltation on the throne that I will turn the hope of anyone to others than me into despair and I will cover him with humiliation. I will turn away from him. Does he hope in other than me in hardships while hardship is in my hands and does he hope in other than me and knock on the door of others other than me while the key to all the doors is with me. So who hoped for me in adversity and I disappointed him? and who hoped for me in an important work and I gave up his hope? I fulfilled the wishes of the

servants. I have placed them with me, but they are not satisfied with my protecting. I have filled my heavens with those who do not tire of my sanctification, and I have commanded them not to close the doors between me and my servants, but they did not trust me".

6-1-3. God" The Believer"

As Imam Fakhr al-Rāzī says, a believer has two meanings: Confirmation that the witness of this meaning is the verse "وما

: "وما أنت بمؤمن لنا ولو كنا صادقين" Anti-fearing, like the verse "وَأَمْنُهُمْ مِنْ خَوْفٍ" (Quraysh: 4).

Thus, the meaning of the sentence is that God Almighty makes His servants safe from unpleasant things that may be from the affairs of this world or the Hereafter (Fakhr Rāzī, 1985, p. 89).

That is, God not only has attributes that, when remembered, bring comfort, inner peace and hope to human beings, but also one of His explicit attributes in the Qur'an is to provide security for the anxious human being who is immersed in the turbulent sea of times and events.

6-1-4. Alwadūd

Imam Fakhr in the interpretation of this attribute of God says: "He loves His servants, that is, He wants to deliver good things to them" (Burūj: 14).

6-1-5. Al-Hakīm

١. قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (آل عمران/ ٢٦)
كُلًّا نُمِدُّ هُوًّا أَوْ وَهْؤًا أَوْ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا (اسراء/ ٢٠)

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (جمعه/ ٤)
فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ (بقره/ ٦٤)

قُلْ إِنْ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (آل عمران/ ٧٣)
اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لَتَجْرِيَ فِيهِ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ (جاثيه/ ١٢)

إِنْ فَضَّلَهُ كَانَ عَلَيْكَ كَبِيرًا (اسراء/ ٨٧)
-وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا (اسراء/ ٧٠)

In many verses in the Qur'an, after mentioning the divine actions, we come across the attribute that removes the illusion that the works of God are not based on wisdom.

Imam Fakhr al-Rāzī says in his commentary on the attribute of God's wisdom: "The meaning of Ahkām for God Almighty is mastery of the measure in them and a good destiny of them" (Fakhr Rāzī, 1985: p. 87)

6-2. Result of the Discussion

Man, by thinking of the above-mentioned attributes of God, i.e. knowledge, power, mercy, forgiveness, believer, kind and wise, and that from the philosophical and doctrinal point of view, God is the Essential Essence of the existence, Who is the sum of all perfections and bounties, and no stinginess is conceived in Him, will come to the conclusion that the Qur'an, by introducing God in this way, wants to bring man to a level of thought and belief that there is no room for any doubt and misconception.

With a confident heart and peace of mind to a God Who is Kind to him, he will be hopeful and know that everything is at His hands. He will rely only on Him, and does not consider anyone other than Him worthy of reliance.

The Qur'an describes the difference between the views of a believer and an infidel very beautifully and says "ولا تمنوا" :
 في ابتغاء القوم ان تكونوا تاملون فاهم الموم كما تاملون و
 Yes, the believer always hopes for God Almighty and knows that even if hardship befalls him, God will make amends them. In

hardships, the remembrance of God paves the way, in spite of the disbeliever who merely suffers and has no hope other than worldly causes, which are also weak and perishable.

6-3. Belief in the Hereafter and Immortality

If a person does not believe in the Hereafter, the desire for immortality, which is his most genuine natural desire, will be suppressed, and obviously all his efforts will be one-dimensional, i.e. this world. If he suffers here for any reason, including antagonism, system, cause and effect, etc. And then fails, he will be led to depression and despair. But in religious culture, by proving the immortality and infinity of the world and the Day of Judgment, and that the human soul will be eternal, the direction of movement is determined.

In addition, the worldly deprivations and apparent human failures will not shake him. Therefore, the principle of belief in life after death is because of the same feeling of immortality and desire for survival in man, as ONAMO says:

"When doubt overwhelms us and darkens the mirror of the faith, we have in the immortality of the soul, the burning and deep desire intensifies our concern for the survival of our name and symbol, and at least the hunt for a shadow of immortality. The effort and struggle that we have to unite ourselves and somehow remain in the memory of others, is because of this. This conflict and effort is thousands of times more intense than the daily survival conflict" (Onamo, In Immortality).

In the eighth theorem of his book on ethics, Spinoza says: "The effort that

١ . هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَّا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (آل عمران/٦)

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ (انعام/١٨)
 وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (جاثية/٣٧)

every single being makes to continue is not in the context of a short period of time” It is in the context of infinite time. He adds: “In other words, you and Spinoza wish we would never die. This wish is our true nature”.

In this section, we do not see the need to prove the principle of this desire, but from the psychological point of view, we analyze this important issue. Every human being clearly finds in his institution that he loves eternal life and suffers from any decay and destruction. He never bore from the principle of life and its immortality. The boredom that may be found is not from the principle of life, but from unfortunate events that, with their passing and turning into the enjoyment of mild phenomena, will also disappear. So the principle of mortality is the ultimate and internal love of every human being (Amoli, Origin and Resurrection).

Man never wants to die because he thinks that death is destruction and he wants to have a long life. The Qur'an says of the children of Israel : “يُودُّ أَحَدَهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ” (Baqarah: 96). Even Adam (AS) had this desire and Satan deceived him on this basis : “هَلْ أَدْرَأُكَ عَلَى شَجَرَةِ الْخُلْدِ وَ” : “مَلِكٌ لَا يَلِي” (Tāhā: 23). This verse refers to the desire of man to survive and having a position (Mesbah Yazdi, the Teachings of the Qur'an). However, the principle of this desire is not bad, and since it is innate, it is certainly original and desirable, but it must be specified and guided ” (A'lā: 17): “وَالْآخِرَةُ خَيْرٌ وَأَبْقَى” and “وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ” (Ankabūt: 64)

Finally, above all is human attachments and his ultimate deep desire to God and the abode of the Hereafter and meeting the Truth. This meaning

should be explained to him. He must be banned from deviations. Unfortunately, this genuine desire is hidden from psychologists' ideas. It is more delicate and hidden than both emotions and senses, and it is possible by human hands. Natural instincts and desires flourish spontaneously, but in spiritual perfection, firstly, they do not flourish on their own and they must be flourish, and secondly, after knowing the object and their subject, one must execute them.

One of the causes of man's inner fears in today's world is this inner conflict between him and the outside world. That is, as soon as man thinks of eternity, he connects to another world. This intellectual and imaginative power creates in him feelings and desires for eternity. The emergence of such vast imaginations and great desires in man are in no way commensurate with the limited and mortal bodily structure of man. He sees a strange and disturbing imbalance between desires and aspirations on the one hand and between his physical talents on the other. The idea of being deprived of eternity shatters him, and indeed, if man is to be mortal, he will feel imbalanced. (Martyr Motahari, Hidden Aids).

Iqbal quotes a French speech from Victor Hugo: “Indeed, if a person thinks that after this life there is absolute nothingness, life will no longer be valuable to him at all. It makes it enjoyable, it makes his work fun, it warms his heart, it broadens man's horizon, it is what religion gives man, that is, belief in the world of eternity, belief in human survival. The belief that you, human, are not mortal, and will remain, you are bigger than this world. This world is a small nest for you.”

Einstein also affirms this sense of human infinity:

“The religious feeling of creation or existence is found in man. In this kind of religion, which is the result of the above feeling, one is as small as human aspirations and goals and the greatness and glory that goes beyond things. He manifests phenomena in nature and thought. He realizes and considers his existence a prison as he wants to fly out of the cage of the body and realizes the whole universe at once as a single truth”.

Another example of this thirst for immortality in man is the belief in the survival of the soul in various religions. “Hellenic culture came to an end with the discovery of death, and the discovery of death is the thirst for immortality. This thirst does not appear in Homer’s poems, and Homer’s poems do not speak from the beginning, they speak of doing,” says Onamo.

“It signifies the end of a civilization and marks the transition from the ancient religion of naturalism, from Zeus to the spiritual religion of Trapolon, that is, the attainment of the meaning of salvation and ransom, but the secret and mysterious religion of Ales and the worship of the spirits of ancestors remained and are accepted.” (Onamo, The Pain of Immortality)

Erwin Rhode says: “If we can accept that Delphi theology existed, one of the most important elements of that popular belief was the survival of the soul after death and the worship of the spirits of the dead” (Erwin Rhode, The Worship of Spirits and the Belief in the Immortality of Spirits for Greeks). We also find openly in the works of Plato and his followers that the desire for the immortality of the manifest spirit creates a special pessimism for Hellenism because it does not go anywhere with

the help of reason. At Malona Cemetery in Bilbao, on a tombstone is written:

Although we are dead and scattered.
Or Lord, let us our heart be filled with hope in You.

We hope to find your kind again, and will find new cloth and be revived again.

This desire is so profound that the principles of Orthodox Catholicism say: “The joy of the saved will not be complete unless they regain their bodies.” (Onamo, The Pain of Immortality)

This problem may be answered by science but it can never be convincing. As the scholars of today and yesterday admit to this fact: “I do not know why, when Bruniter declared the bankruptcy of science again, many people became upset or pretended to be upset, because science as the successor of religion and reason as the successor of faith have always been powerless. Science can and has always been able to meet our increasing logical and intellectual needs and alleviate the thirst for truth and the greed to know the truth inside ourselves, but never gives us the desires of our hearts. As it does not fulfill the desires of our will, it opposes it. Rational truth and life always stand in opposition to each other.” (Ibid)

: “لَا أُحِبُّ الْآفِلِينَ” Ibrahim (AS) says :
(‘An‘ām: 76): “Everyone must go to something that is not like sunset”.

By using the existence of this original desire in human beings, the principle of Resurrection and the necessity of the existence of an eternal abode can be proved. Therefore, there is a permanent life and life free from death in the universe. The desire for its eternal life rests in the human body and the interest in it will be the inner and ultimate beloved of every human being, because if such a life did not exist in the created

world, this hidden desire will be vain. According to the verse: "The whole souls will taste the death ذائقة النفس ذائقة الموت" "وما جعلنا لبشرٍ من قبلك الخلد" (Anbīyā': 34), the eternal life is not possible in this world and no one will remain in this world forever. Therefore, the existence of a world that is safe from decay and protected from the phenomenon of death, that is, the existence of the Resurrection, in which death has no way, is necessary and definite. (Mullā Sadrā, Al-Asfār Al-Arba'a)

On the other hand, because perfection belongs to the human rational soul, it is to be united with the general intellect, that is, the active intellect and the theological forms of beings and the atomic system, and the good issued from the origin of the universe that is in the intellects, populations and natures. (Mulla Sadra, Al-Shawāhid al-Rubūbiyah, 1987).

Also, because the Merciful Lord grants perfection to every creature, and based on His mercy, which is not a passive attribute, but means meeting the needs of every needy and granting the worthy perfection of every qualified and ready being, the human being who has the talent of eternal blissful life will be granted of such mercy from his Lord, i.e. the eternal life. For God is the Almighty and the Absolute Owner, and His will is unbreakable in realizing this mercy. Therefore, O man, eternal life is ahead. The Holy Qur'an states this argument as follows¹.

¹ . قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ. (انعام/ ١٢)

² . وَأَكْوَابٍ فِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ (زخرف/ ٧١)

This verse refers to God's power and ownership, the need for certainty of Resurrection and Judgment, and the mercifulness of God. It is cited also in the verse: "الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ" (Hamd: 1-3).

Looking at the creatures, man finds that the perfect is the Absolute God, that is, nothing but perfection comes from Him, and it is certain that human beings in this world are psychologically, morally and socially imperfect, and are more like predators in some cases. Therefore, he is sure that God, Who has perfected all his creatures, will surely place a world for man, all of which is confidence and happiness (Ahmad Amin, 1406 AH). The world in the description of which the Almighty God says².

A world in where there is nothing that causes the filth of the soul, such as gambling, alcohol, etc "يطاف عليهم بكأس من معين لا فيها غول ولا هم عنها يترفون" (Sāffāt: 45-49)

It is a world whose social life is at a high level in which sins, calamities, troubles and conflicts are not seen: "الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِن فَضْلِهِ لَّا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ" (Fātir: 35), A place where there is neither sorrow, nor fatigue, but everything is reliability, peace and comfort. It is not comparable to the joys of this world, all of which are temporary with difficulties "تَحِيَّتُهُمْ فِيهَا سَلَامٌ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ" (Yūnus: 10). Imam Ali (AS) describes that world as follows:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ (حجر/ ٤٦)

“Everything from this world has an end, and everything from the Hereafter is like eternity and permanence” (Falsafi, Ghurar al-Hikam, p. 578).

“If you see with your heart what is described as Paradise for you, indeed your soul should stay away from what is in this world, from its desires, joys and arrangements that are visible...The people of Paradise are a group who are constantly given divine grace and forgiveness. Until they land in the eternal abode, they will be safe and comfortable from transfers and journeys. So O listener! if you occupy your heart with what suddenly reaches you from the astonishing views from the Paradise, indeed you will die for the sake of reaching them. And in order to reach those benefits, you will go to the cemetery right now. May God, by His grace and kindness, place you and us among those who strive with all their hearts to go to the place of goodness” (Nahj al-Balagha, Sermon 164)¹.

And about the mortality in this world, God says².

Of course, it should be noted that the mention of the pleasures of the Hereafter in the Qur’an, which saturates most of the cardinal needs of man, was due to the fact that the Qur’an talked to people who were mostly pleased with the worldly material things. At the same time the Qur’an says that Most of the world has been pleased with these material matters, but at the same time, the Qur’an says that often people have only accepted pleasures in this world.

¹ . إِنْ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهْرٍ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ (قمر/ ٥٥-٥٤).

وَأَمَدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ . يَتَنَازَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْتِيمٌ (طور/ ٢٣-٢٢)

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ . مَتَكِينِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ (طور/ ٢٠-١٩).

The Qur’an does not limit pleasure only to such matters, but it has statements for its people, which are higher than immorality and negligence, and even do not come to the understanding of ordinary people : “وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ” (Tawbah: 2)

6-4. Practical Solutions of Activity and Vitality

The first point that attracts the attention of explorers in Islamic texts is that the main goal in worship is the issue of attaining perfection and connection with the origin of existence, namely Allah. For example, in the philosophy of prayer, in addition to pointing out avoiding filth and corruption : “إِنَّ الصَّلَاةَ تَكْفُرُ بِاللَّغْوِ وَالرَّفَثِ” (Ankabūt: 45), it refers to this point that : “وَلَذِكْرُ اللَّهِ أَكْبَرُ” (ibid). We now turn to the practical role of prayer, worship and repentance in hope.

7. Objectify the realization of hope through

Prayer and its effects, as the Qur’an says³. Since man is dependent on the Almighty in the essence of his existence and also according to strong philosophical proofs in continuity and receiving grace, he needs the blessings of the Almighty, so there is always a relationship between him and his Creator. This relation is sometimes strong due to attention and perception so that man takes more grace from Him. In

² . وَأَمَّا الَّذِينَ سَعِدُوا ففِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَّجْدُودٍ (هود/ ١٠٩)

³ . وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ (بقره/ ١٨٤)

contrast, sometimes it is weak so that he will be left alone.

Yet, to make a genuine relationship between the servant and the Lord, God has placed prayer to be the bridge between the possible and the Obligatory. The word *du'ā* literally means to call someone for help, and to have an inclination to him. (Fakhr Rāzī, Aqrab al-Mawārid, Bab al-Du'ā, p. 337). This element and its strengthening by Islam can create hope in human beings. The following explanations will prove this idea.

God Almighty emphasizes this issue in the Qur'an and encourages it .

Allameh Tabatabai says in the following verse - *واذا سالک عبادى عنى* - which was discussed at the beginning: "This is the best and most appropriate style and content because this sentence is based on the speaker (God) and not with the others. This proves the importance of *du'ā* before Allah. He also says: "My servants", not "My people", which is again due to His grace and closeness. Again He removed the intermediary in response: "And I am closed" and did not say: "And say I am closed". He has also emphasized the contents with "إن".¹ Again He said with the adjective (فربى) without expressing it with a verb to indicate stability and permanence. He also brought the verb (اجىب) to indicate the modernity of answering a prayer

from Godm without any condition, as He said (Mu'min: 60): "أَدْعُونِي أَسْتَجِبْ لَكُمْ"

This verse indicates to the importance of *du'ā* and answering it from God the Almighty. In this brief verse, the single pronoun is repeated seven times, which is the only verse in the Qur'an that God has considered so closely to His servant (Tabātabā'ī, Tafsīr al-Mīzān, v.2, p. 31).

This is just one example of the verses included in the virtue of prayer, which show the extent of the law in the matter of the servant's relationship with his Lord. What better place could there be for those who, in the turmoil of the times and the world, are looking for a place of refuge and a place that can save themselves from the floods of events? Imam Fakhr al-Rāzī, in refuting the words of those who consider prayer to be useless, relies on verses from the Qur'an which say .

Also in the sense that prayer is one of the best things that connects man to the complete origin, he says: "Since the servant is possible to exist, therefore he is in the center of annihilation. When the servant is oblivious to all means and intermediaries, and become immersed in the knowledge of divine power, then he can attain nearness to God.

8. Analyzing the Effect of Prayer and Worship on Human Hope

Prayer affects the human soul in two basic ways and gives him hope that he

١. وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (انعام/١١٠)
و ذر الذين اتخذوا دينهم لهوا و لعبا و غرتهم الحياة الدنيا (انعام/٧٠)
ذرههم يأكلوا ويتمتعوا ويلههم الأمل فسوف يعلمون (حجر/٣)
٢. وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ (انعام/٥٢)
وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ (كهف/٢٨)
أدعوا ربكم تضرعا و خفية إنه لا يحب المعتدين (اعراف/٥٥)

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى (اسراء/١١٠)
فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ (غافر/١٤)
وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ (غافر/٦٠)
وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا (اعراف/٥٦)
٣. قُلْ مَا يَدْعُوا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ (فرقان/٧٧)
وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ (غافر/٦٠)

will stand before his Lord and ask Him for his wishes by supplication in humble: 1- embodying human beliefs and spirituality in practice, 2- meeting to natural and instinctual human needs

8-1. Embodying human beliefs and spirituality in practice

When praying, man infuses many of his beliefs, such as belief in the greatness, power and infinity of God Almighty, because the one who prays transfers faith from the intellectual to the practical aspect and put him as a live and tangible thing. Man know that the only one who can answer his asks and desires, is God Almighty, the Lord of the Worlds .

During this prayer, the Qur'an uses the attributes of mercy and kindness of the Almighty to create a sea of confidence and peace in human beings :
 "وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ"¹

8-2. Meeting to natural and instinctual human needs

It is psychologically proven that whenever a human desire is properly saturated, it will play an important role in creating balance in human personality, making him purposeful and balanced. One of the original human desires is the need for love and warmth from others. Naturally, man, in dealing with the hardships and pressures of time, problems and crises, needs to speak to someone about his inner pains and his boiling emotions without harming his dignity .Here prayer plays its important role. It performs and allows man to fly his soul, breathe with dignity and honor

and open his heart to his Lord to reach a place where there is nothing but confidence and peace. Hence, it can be concluded that prayer and supplication is a natural thing, as the Qur'an says :
 "(Yūnus: 12) إذا مس الإنسان الضر دعا نا لجنبه أو قاعداً"

CONCLUSION

The Holy Qur'an, with its unique method, has been able to refer to the meaning of real and not imaginary mobility inside the believers, through preparing the intellectual powers and arousing genuine human feelings and emotions.

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¹ . لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَسْتَجِيبُونَ لَهُم بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفِيهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ (رعد/١٤).

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